THE

REASONS

For which an

ECCLESIASTICK

OF THE

Romiſh Church

Hath left the

Errors of that Communion,

For to Embrace the

TRUTH of the GOSPEL

IN THE

Reformed Religion.

LONDON: Printed in the Year 1681.

TO
Mr. *RICHARD BAXTER*, a moſt Worthy Miniſter of the Word of God.

SIR,

AS Good is communicative of it ſelf, I thought my ſelf obliged to make the Publick partaker of the Good I have received from God, by an effect of his Grace, in acknowledging the Reaſons which have obliged me to leave the Errors of the Romiſh *Communion, that I have followed all my Life, and preached ſince I was a Prieſt thereof, until that God ſpoke to me, as to* Saul, Why perſecuteſt thou me? *But as I ſee nothing more able to welcome it into the World, than by dedicating it unto your ſelf, I take the liberty to preſent it to you, to the end that being ſuſtained upon one of the ſtrongeſt Pillars of the Reformed Church, it may be better received from it. In effect, what greater advantage could I have in this occaſion, where I deſire to make known the Errors of the* Romiſh *Church that I have left, to embrace the purity of the Goſpel, which is practiſed in the Reformed Religion, than to produce this effect of my Studies, under the protection of a Perſon, who not only by the force of his Words, in his learned Writings, and by his continual Preaching, but alſo by the good example of his Manners, maketh known to all the World, that he maketh a particular profeſſion to follow Jeſus Chriſt, in the purity of his Word? In effect, the one appeareth to us in all your actions, and the perfect renunciation of all the Grandeurs of the World, which hath made you ſo often refuſe the eminenteſt Charges of the Church, doth not permit us to doubt thereof; and the other*

appeareth in many learned Books, and in daily Sermons, where the force of Grace ſupplieth the want of Nature, weakned by long and painful Studies ; ſo as St. Baſil *ſaid of* St. Gregory, *One knows not which appeareth more in you, whether the holineſs of your Manners, or the purity of your Doctrine ; you are of thoſe true Paſtors who are powerful in works and words, who ſuſtain by their example that which they teach by a lively Word and by Writing ; in a word, who made themſelves all to all for to gain all to Jeſus Chriſt. Pardon me, Sir, if by advancing theſe Truths, I do violence to your Modeſty : This Conſideration hindreth me to ſay any more of it, and is the reaſon, why retaining to my ſelf the Sentiments that I am obliged to have of it, I hold my peace, in asking you permiſſion to ſtyle my ſelf, as I am, with a moſt profound Reſpect,*

Sir,

Your moſt humble,

and moſt obedient Servant,

JOSEPH DU MONT.

PRO-

PROLOGUE.

Gratia Dei ſum id quod ſum; 1 ad Cor. c. 15. v. 10. By the grace of God I am what I am.

WHen men are conquered by other men, and that the power of Diſcourſe, or the force of Arms, hath conſtrained them to ſubmit, they own their Defeat, but with difficulty, and diminiſh as much as they can, the Glory of their Vanquiſher: But when Truth hath ſurmounted, and Grace hath overcome them, they deſire that every one ſhould know it, and far from regarding their deſtruction as a misfortune, they believe all men unhappy that it hath not ſubjected: So the Apoſtle St. *Paul* was not aſhamed of his blindneſs; on the contrary, he made known to all the World that he had perſecuted the Church; and as if his own confeſſion was not ſufficient, the holy Ghoſt hath mentioned in the *Acts of the Apoſtles*, the ſcales which fell from his eyes, to the end that he that glorieth ſhould glory in the Lord; and that the feeble faculties of man may make known the power of the grace of God, *By the grace of God* (he ſaith) *I am what I am*; it is that grace which hath made him to acknowledge the Errors of *Judaiſm*, and to leave the Traditions of his Fathers, for to embrace the truth of the Goſpel, and follow Jeſus. 2 Cor. 10. 17.

It is the being inſpired by this Grace, animated by this Spirit, and moved by theſe ſame Sentiments, that I believe

lieve my ſelf obliged to make publickly the ſame Confeſſion, to ſay with St. *Paul*, that *by the grace of God I am what I am*; it is that Grace, which (like the Apoſtle) hath drawn me (not from the Errors of *Judaiſm*, but) from the Errors of the *Romiſh* Church, and hath made me leave the Traditions of my Fathers, for to follow Jeſus Chriſt, in the purity of his Word.

It is alſo this Grace, which like this Apoſtle, hath cauſed me to ſuffer perſecutions, not of thoſe who call themſelves the enemies of Jeſus Chriſt, as the *Jews*, but of thoſe who are enemies of the purity of his Word, when I would have embraced it, I mean, the *Papiſts*, who (being more enraged againſt me, becauſe I left their Errors, than the *Jews* were againſt St. *Paul*, becauſe he had left their Traditions) have put me (more than once) into an obſcure Priſon, where I had the honour to ſuffer the ſpace of many weeks, not only all the miſeries, that the hatred which they bear to thoſe who deſire to embrace the Religion that I would follow, inſpired them againſt me, but many reproaches, promiſes, and threatnings, that the moſt eloquent Doctors of this Communion made me every day, who tormented me more than all the diſcommodities of the ſtraight and infamous Priſon where I was detained.

2 Cor. 11. 33 I can ſay again with St. *Paul*, in *Deep*, and not in *Damaſcus*, the Governour under the King kept the City of thoſe of *Deep* with a Garriſon, deſirous to apprehend me; for being eſcaped from the hands of my Enemies, (for the firſt time) the King's Lieutenant in the City of *Deep*, (called *De la Boiſiere*) (to whom and to many other Governours they had ſent my Pourtraicture) ſtopped and detained me in the more ſtraight Priſon of the Caſtle of *Deep*, from whence at length (like again St. *Paul*) grace hath delivered me, letting my ſelf down by the Wall through

through a Window, not in a Basket, as this Apoſtle, but with a Cord of 40 yards, and eſcaped his hands.

It is a truth which hath made ſo much noiſe, that not only all that City is informed of it, but almoſt all *France*, and there are but few *French* Proteſtants in *London* who do not know it, but particularly the Miniſters of the *French* Churches.

It is that Grace that God hath given me by his mercy, which maketh me ſay (after the example of the blind man in the Goſpel) that Jeſus healed my eyes by the unction of his grace, that I came, that I waſhed them, and that I have now the uſe of my ſight.

But as a Patient which is healed of a dangerous Sickneſs, muſt not refuſe to tell his Remedy to all thoſe that he ſeeth in the ſame danger, particularly when the Sickneſs is ſpiritual, and there is a doubt of the health of the Soul; ſince Jeſus Chriſt deſireth that we multiply the talents that he hath given us, that he ſendeth into utter darkneſs that bad Servant that had buried his one talent, and that he cauſeth in our ſpirits the light of his Truth, but for to enlighten our Brethren with it; I think my ſelf obliged, ſince that God by his grace hath made me to know the Truth, by curing my Soul of her blindneſs; I ſay, I think my ſelf obliged to make known to all the World, the Remedy that healed me.

I have been long detained by humane Conſiderations, which making me know the infallible loſs of Honours and Goods, held my Mind in ballance between the fear of the Creatures, and that of the Creator; I ſaw that in changing my Religion, I made my condition not only leſs commodious, but it may be miſerable in this World, and loſt the friendſhip of many honeſt Perſons, who eſteemed me in the *Romiſh* Church. But at length againſt all theſe Conſiderations that the Fleſh and Bloud

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inſpired in me, the grace of God making me conſider the ſhortneſs of this life, the eternity of the future, in a word, inſpiring in me an extreme deſire to ſave my ſelf, hath cauſed me to ſeek the way to it. I believed at firſt, that it was impoſſible to make ſure my Salvation in the *Romiſh* Church, for the great quantity of Abuſes which are committed therein, and that the true way to ſave ones ſelf, was to have refuge in the *Proteſtant* Religion, which reformeth them entirely.

CHAP. I.

Againſt the Authority of the Pope.

ONe of the firſt Abuſes of the *Romiſh* Church ſhook me, and that the *Reformed* Church rejecteth, is the great Power and ſoveraign Authority that the *Pope* attributeth to himſelf, who calleth himſelf Succeſſor of St. *Peter*, in quality of chief of the univerſal Church; he extendeth that power, even to interdict the Kingdoms that are in the hands of thoſe which he calleth *Hereticks*, becauſe they do not adhere to his Errors; to diſpence with the *Chriſtians* to break their Oaths and their Vows, to canonize, and to put (who he pleaſes) in the rank of the Saints, to give Laws to the univerſal Church, to remit ſins, to draw Souls from Purgatory, to judge ſoveraignly, and without Appeal, of all the points of Religion, ſaying, that he cannot err in matter of Faith; he cauſeth his Foot to be kiſſed by Kings, his Stirrop to be held by Emperors; in fine, he maketh himſelf to be adored as the Vicar of Jeſus Chriſt, whom he maketh himſelf.

But beſides that, St. *Peter* hath never been the Head of

of the univerſal Church; as it is eaſie to ſee in his two Epiſtles, where very far from ſpeaking of Ruling Superiority, he ſaith, that *he is not Lord over God's Heritage*; and that moreover St. *Paul* ſaying in his 2*d*. Epiſtle to the *Corinthians*, *I was not a whit behind the very chiefeſt Apoſtles*, ſheweth enough, that he thought himſelf not to be ſubject to St. *Peter*. The ſame St. *Paul* putteth the Apoſtle St. *James* the firſt, ſaying, *James, Cephas and John, who ſeemed to be pillars*: And again St. *John* in the 1*ſt*. Chapter of his Goſpel, *verſ*. 44. putteth *Andrew* before *Peter*, ſaying, *Philip was of Bethſaida, the City of Andrew and Peter*. But when we ſhould be deprived of all theſe Authorities, that of Jeſus Chriſt is ſufficient enough, becauſe he forbiddeth all Ruling Priorities amongſt his Apoſtles over each other, when he ſaith in St. *Luke*, *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe Authority over them are called Benefactors; but ye ſhall not be ſo.*

They object, to prove the Supremacy of St. *Peter*, that Jeſus Chriſt ſaid to him, *Feed my Sheep*; but one cannot juſtly infer from thence, that Jeſus Chriſt hath created him Head of the univerſal Church, becauſe that he did not bid him, *Feed alone*, or *Feed ſoveraignly my Sheep*. In effect the ſame Commandment hath been made to all the Paſtors, in the 20*th*. of the *Acts*, and 28*th*. *verſe*, where St. *Paul* ſaith unto them, *Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you Overſeers, to feed the Church of God*; and in the 1*ſt*. Chapter of St. *Peter*, *Feed the flock of God*.

In regard of that which Jeſus promiſeth to St. *Peter*, to give him the Keys of Heaven; *And whatſoever thou ſhalt bind on Earth ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth ſhall be looſed in Heaven*. It

is eaſie to ſee, that Jeſus Chriſt by theſe words doth not give more Authority to St. *Peter*, than to the other Apoſtles, to whom he hath given the ſame power, ſaith St. *John*, *As my Father hath ſent me, even ſo ſend I you.* 22. *And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt.* 23. *Whoſeſoever ſins ye remit, they are remitted unto them, and whoſeſoever ſins ye retain, they are retained.* It is that which St. *Cyprian* confirmeth very well, ſaying, *Quod dixit Petro, dixit & cæteris Apoſtolis*; That which Jeſus Chriſt hath ſaid to *Peter*, he hath ſaid it alſo to his other Apoſtles. Is it not the ſame Truth that *Bernard* teached to the *Pope Eugene*, when he ſaid unto him, *Erras ſi ut ſummam ita & ſolam à Deo inſtitutam veſtram Apoſtolicam poteſtatem exiſtimas.*

C. 20 v. 21, 22, 23.

But although it was as true as it is falſe, that Jeſus Chriſt had eſtabliſhed St. *Peter* for to be the viſible Chief of the univerſal Church, it would not follow from thence, that all the Biſhops of *Rome* were his Succeſſors in his Charge, becauſe we have no word of it in the holy Scripture; and that moreover the Eccleſiaſtick Hiſtories teach us, that heretofore the people of the City of *Rome* choſe their Biſhop; from whence it is eaſie to ſee, that the Biſhop of *Rome* was not the Head of the univerſal Church: For I pray you, who giveth the power to that people to give a Head to the univerſal Church, and to eſtabliſh *Linus* Biſhop over the Apoſtles, who remained after the death of St. *Peter*, as St. *John*, and the others?

But (*Dato non conceſſo*) that St. *Peter* was the Chief of all the Church, that he hath made his reſidence at *Rome*, and that he left his place to the Biſhop of this City, (which are meer ſuppoſitions.) Who ſees not, that the Biſhop of *Rome* is degraded of that Charge, by comporting himſelf in it of a contrary faſhion to that of St.

St. *Peter*; for as Pope *Leo* ſaith, *One cannot be heir of the power of St.* Peter, *if one is not of his juſtice.* St. *Peter* was the ſpiritual Paſtor of his Troop, and the Biſhop of *Rome* (whom they call the *Pope*) is become the temporal Monarch thereof; on the contrary, to ſay with St. *Peter*, *I want Gold and Silver*, he is more rich than the moſt puiſſant Kings. St. *Peter* never would be called *God*, as *Paul* the *5th.* on the contrary, he hindred *Cornelius* to proſtrate himſelf before him. You will tell me, it may be, that I ſpeak of a particular; but who knows not, that every Pope, more proud than *Lucifer*, (who would make himſelf like to God) exto's himſelf above this eternal Soveraign, diſpenſing as he doth, with men, to keep the fidelity that they have promiſed to God by Oaths and Vows? for whoſoever diſpenſeth with a Servant to obey his Maſter, muſt be greater than this Maſter; and ſo the Pope diſpenſing with men to obey God, puts himſelf above God. Every one knows, that the Pope diſpenſeth not only with Vows and Promiſes that men make to God, but alſo with that Obedience that they owe him, ſeeing that he permitteth one to marry his Neece, and the Siſter of his Wife, things that God forbiddeth in the *18th.* and *20th.* of *Leviticus.*

I will ſay again to that purpoſe, That the violation of the Ordinances of the Pope, is much more ſeverely puniſhed than that of the Laws of God: Swear and blaſpheme the holy Name of our God, you ſhall never be puniſhed for it at *Rome*; but if you ſay any thing in that City againſt the Pope, you ſhall be preſently put into the Inquiſition: Confeſs your ſelf there to have lyed, ſtolen, committed Adultery, done any thing againſt the Commandment of God, the Prieſt ſhall give you an Abſolution for it; but if you confeſs to have eaten Fleſh in

Lent, he will not abſolve you for it: Why? The Pope hath commanded that they keep *Lent*. But that which I deteſt moſt in the power that the Pope attributeth to himſelf, is the ſhameful Traffick that he maketh with Indulgences, as we ſhall ſee.

CHAP. II.

Againſt Indulgences.

THe ſhameful Traffick that the Pope maketh with his Indulgences and Pardons, is ſo untolerable, that it gave the firſt ground for the Reformation of the Church. In effect, one muſt have more Conceſſion for the Indulgences of the Pope, than he doth diſtribute himſelf, or than he doth ſell to the people who believeth them, to hide their Abuſes. Thoſe of the *Romiſh* Church, who have found the way, not only to live by them, but alſo to maintain their luſts and their luxury, by the great Revenues which they bring them, ſay ſtrange things thereof. They give to the Pope unexhauſtible treaſures of Merits, that furniſheth him not only with the ſuperabundant Merits of Jeſus Chriſt, but alſo meritorious Works, and Works of Supererogation, that a great multitude of Saints, which have not ſinned much, and ſuffered much, who by conſequence (ſay they) have endured more pains than their ſins do deſerve. The Supererogation of their meritorious Works, giveth to the Church (ſay they) unexhauſtible treaſures of Merits, whereof the Pope diſpoſeth when he pleaſeth, and in favour of whom it ſeemeth good to him; and it is that they call Indulgences and Pardons of the Pope. Though a Soul be plunged in all ſorts of ſins, it may have, by

by the means of theſe Pardons, (that they buy with ready money) the liberty to ſin without puniſhment, all the time of his Life. Who doth not ſee the horror of this Abuſe. But let us leave theſe covetous Doctors, that Intereſt blindeth, and that God abandons in a reprobate ſenſe.

Let us ſee what the others ſay thereof, who are not ſo paſſionate, their Doctrine is more plauſible, but it hath not more force: The Indulgences (ſay they) are nothing elſe but a relaxation of Penitence impoſed on Sinners by the Canons of the Church, in conſideration of the Martyrs, and which are not accorded by the Popes, but to thoſe who are truly converted. But if they are truly converted, what need have they of Pardons? when Jeſus Chriſt hath changed a Sinner by the efficacy of his Grace, and that his heart which was of Stone, is become a heart of Fleſh, his ſins are they not pardoned entirely to him? yes without doubt, ſeeing that they are not pardoned to him but when he is converted; for God regards not in his anger thoſe which he hath not changed, but thoſe which he hath changed and converted, he doth not impute any crime to them, they are no more the object of his condemning anger: on the contrary, he becometh to them a merciful God, who doth regard only the preſent eſtate where he hath placed them, by the merit of the paſſion of Jeſus Chriſt, which is more then ſuffiaient (ſay again the *Romans*) to redeem many Worlds: But if the ſatisfaction of Jeſus Chriſt, is more then ſufficient for to pay the pains which are due for our ſins, why will they add the ſatisfactions of men? why will they ſay that God takes two payments for one and the ſame debt, ſeeing that the firſt is ſufficient enough for to acquit it? Indeed is it not to do an injury to the merits of Jeſus Chriſt, to joyn them to Pilgrimages, to

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Nakedneſs of Feet, to Abſtinence of ſome Meat, and to other like things, for to make together the total ſatisfaction which is due for our ſins? It will be better to ſay with St. *Paul*, in the 6th. chapter of the *Galatians*, verſe 5. that *every man ſhall bear his own burden*: For I pray you, who is it who hath put the ſufferances of the Saints, in the Treaſure of the Pope? and, who is it that can aſſure us that God will be content with ſo little Money? No, no, it muſt without doubt be another payment to ſatisfie this Creditor; as his debt is infinite, he muſt have an infinite payment, and by conſequence he muſt have the Merits of God, and not Indulgences founded upon the Merits of men: but how the goods Works of men, ſhould be meritorious for the ſatisfaction of the ſins of their Brothers, ſeeing that they are not for their own ſins?

CHAP. III.

Againſt the Merit of Good Works.

THoſe of the *Romiſh* Church who believe themſelves not only to be able to merit the Kingdom of Heaven, by the means of their Works, but alſo to acquire to themſelves higher degrees of Glory in Heaven, in proportion as their Works are more great and meritorious, for to eſtabliſh better this belief in the Spirit of Chriſtians, ſay that the Reformed Church rejecteth good Works, ſaying that they are not neceſſary to Salvation; but their Doctrine is as falſe as that which they impute to us: It is without doubt a calumny, ſeeing that the Chriſtian Religion (that they call Reformed, becauſe it is purged from the Errors of the Popiſh Church) believeth

veth that good Works are neceſſary to Salvation, that it is the way to come to Heaven, that *Faith without Works is dead*, as ſaith St. *James*; in fine, that good Works ſerve to glorifie God, to edifie the Neighbour, to fortifie Faith, and to conduct us to Eternal Life. It ſaith well, that good Works do not merit Salvation, that they are not the price of this bleſſed acquiſition, but only the way to arrive there; and ſo it is a calumny to ſay, that the Reformed Church rejecteth good Works, ſaying that they are not neceſſary to Salvation: but if good Works are the way to Salvation, they do not merit it, as a Doctor of the *Romiſh* Church ſaith, they are *via regni non cauſa regnandi*.

In effect, for to merit a recompence of any body in commutative Juſtice, by the means of a good Work, it behoveth that the Work, or the Service that one doth, is not due, for theſe are no merit to pay his debts: Secondly, it behoveth that one offers of his own; for if one offers any thing which belongeth already to the perſon to whom one preſenteth it, there is no merit: Thirdly, it behoveth that not only the Work that one doth, offendeth not the perſon for whom one doth it, but moreover that this Work may be profitable to him; for there is no merit to offend any one, nor alſo to do him any thing that is unprofitable to him: In fine, it behoveth that there be proportion between the Work, and the Salary that one deſireth to merit. None of theſe things are found in the good Works of men, therefore they do not then ſo merit ſalvation. I prove the *Minor*, and for its firſt part, (to wit) that the Works that we do for God is due to him, St. *Luke* aſſureth us of it, ſaying, *When ye ſhall have done all thoſe things which are commanded you, ſay, we are unprofitable Servants, we have done that which was our duty to do.* Secondly, The Good that

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we do cometh from God, we offer of his Goods and not
17. v. 12. of our own; *Thine are mine*, ſaith Jeſus Chriſt in St. *John*. Thirdly, Not only our good Works do not ſignifie any thing to him, for he hath not need of our ſervice, it is we that have need of his grace, but moreover they are imperfect, there is always ſome reſt of our humane infirmity: In fine, what proportion is it between our good Works and the Kingdom of Heaven? there is none without doubt; it behoveth for this eternal Good, a merit and a price that may be infinite, as is that of Jeſus Chriſt, and not that of good Works of men. It is therefore that the holy Scripture tells us, that *eternal life is a gift of God*, and not an acquiſition by our proper merits; it
6. v. 23. is ſo that St. *Paul* ſaith writing to the *Romans*, *The wages of ſin is death, but the gift of God is eternal life, through*
c. 2. v. 8, 9. *Jeſus Chriſt our Lord*: And the ſame to the *Epheſians*, *For by grace are ye ſaved through faith, and that not of our ſelves, it is the gift of God, not of works, leſt any man ſhould boaſt:*
Pſal. 16. 2. *My Goods are nothing unto thee*, ſaith *David*, ſpeaking to God. There is then no merit in the good Works of men, in point of commutative Juſtice.

In effect, if there was any, it ſhould be particularly in their ſufferings, ſeeing that St. *Paul* ſaith, *For our*
To Cor. *light affliction which is but for a moment, worketh for*
c. 4. v. 17. *us a far more exceeding and eternal weight of glory*: Nevertheleſs the ſame Apoſtle aſſureth us, writing to
c. 8. v. 18. the *Romans*, That *the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.*

Why then (may one tell me) doth God ſpeak ſo often
c. 22. v. 12. of Salvation as of a Salary; he ſaith in the *Revelation*, *I come quickly, and my reward is with me*; and St. *Paul* to the *Romans*, *Who will render to every man according to his*
c. 2. v. 12. *deeds*: In fine, in St. *Matthew*, *Rejoyce and be exceeding glad,*

glad, for great is your reward in Heaven. Of all theſe paſſages the Papiſts do form this Argument:

Where there is recompence, there is merit. Major.
Jeſus Chriſt promiſeth recompence to good Works: Minor.
Therefore they are meritorious. Conſeq.

But I explain and diſtinguiſh the Minor of this Argument, ſaying, that there are Recompences properly merited, and others which are not ſo merited; the ſo merited Recompences are thoſe whereof St. *Paul* ſpeaketh when he ſaith, writing to the *Romans*, *Now to him that worketh, is the reward not reckoned of grace but of debt:* c. 4. v. 4. And it is not of theſe Recompences whereof Jeſus Chriſt ſpeaketh, becauſe the ſalvation that he promiſeth for to recompence, is a free Reward, and not ſo merited, which is given us as a Child who receiveth Cloaths from his Father, for to have either well written, or done ſome other thing agreeable to his Father who giveth it him, not becauſe his Work by purchaſe meriteth it, but becauſe it is his dutiful Son. In like manner Jeſus Chriſt giveth us his Kingdom, not becauſe our good Works merit it, although that they be agreeable to him, but becauſe that we are Children of God his Father, and his co-heirs, as c. 8. v. 1. ſaith St. *Paul* in the Epiſtle to the *Romans*. So that thoſe of the Communion of *Rome*, who will buy the Kingdom of God by their proper merits, renounce the Succeſſion of the Children of God, and from heirs deſire to become buyers; but the Kingdom of God is not bought by the merit of Works, God giveth it freely to his Children. *Even we have believed in Jeſus Chriſt*, ſaith St. c. 2. v. 16. *Paul* to the *Galatians*, *that we might be juſtified by the faith of Chriſt, and not by the works of the Law, for by the works of the Law ſhall no fleſh be juſtified.* And in his 2d. c. 1. v. 9. Epiſtle to *Timothy*, *God hath ſaved us, and called us with an holy calling, not according to our works, but according*

to his own purpoſe and grace which was given us in Jeſus
c. 11. v. 6. *Chriſt before the world began; and if by grace, then it is no more of works, otherwiſe grace is no more grace,* ſaith the ſame St. *Paul* writing to the *Romans*. After all theſe Authorities and theſe Reaſonings, one muſt be as proud as a Papiſt for to attribute merit to ones Works.

CHAP. IV.

Againſt Purgatory.

THe Church of *Rome* doth never appear more eloquent, than when ſhe ſpeaketh of its Purgatory: It repreſenteth there to us Souls tormented in a fire of Brimſtone, plunged in ſo great an anguiſh of mind, in ſo vehement affliction, and ſo ſenſible pains, that they cannot be conceived. It maketh a deſcription thereof as terrible as pityful; and to make the living ſubſiſt by the help that it inciteth him to render to the dead, it inventeth a thouſand divers pains, that theſe Souls ſuffer in appearance in thoſe imaginary places, where it repreſenteth them to us in theſe horrible torments, and as many means for to eaſe them thereof.

But I would know where theſe Doctors (which judge men after that God hath judged them) can find ſo many Evils and Remedies altogether: They do without doubt as ſome Gods of the Heathens, who cured but the Evils that they had cauſed. But for to cure themſelves, I pray them to tell me, if Jeſus Chriſt hath fully and perfectly ſatisfied to the Juſtice of God his Father, or if he hath ſatisfied but imperfectly, and in part only; I do not believe that they confeſs this laſt, ſeeing that they call Jeſus Chriſt their Saviour, and that he is not the Saviour of men,

men, but becauſe he hath fully ſatisfied for them to the Juſtice of God his Father, by the effuſion of his Bloud, with which he hath cleanſed us from all ſins, ſaith St. *John*, in the 1*ſt*. Chapter of his 1*ſt*. Epiſtle; and St. *Paul* to the *Coloſſians* ſaith, *And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes.* They muſt then confeſs that Jeſus Chriſt hath fully ſatisfied for the ſins of men; but if Jeſus Chriſt hath fully ſatisfied for our ſins, if he hath effectually waſhed them in his own Bloud, by the means thereof he hath redeemed us: This Redemption is then perfect, and if it is perfect, there remaineth nothing (by conſequence) to pay off our Debts. Why then ſhould one imagine a new Expiation, a ſecond Satisfaction, an imaginary Fire, where one puniſheth crimes which are no more, in a word, a Purgatory which never was, as it is eaſie to ſee by the holy Scripture, which doth not only ſay nothing thereof, but moreover aſſureth us by a great many places, that the faithful after their death do enjoy reſt. *Iſaiah* ſaith, *None conſidering that the righteous is taken away from the evil to come.* We ſee in the 2*d*. of *Luke*, that the good old man *Simeon* witneſſeth, that he had promiſe to be received in peace after he had ſeen the Meſſias. St. *Paul* ſaith in his 2*d*. Epiſtle to *Timothy*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith*, 8. *henceforth there is laid up for me a Crown of righteouſneſs.* The Soul of *Lazarus* in the 16*th*. of St. *Luke* is carried in the boſom of *Abraham*, where he is comforted, whilſt the wicked rich man is tormented in the flames of Hell; there is no middle, one muſt go into one or the other. Jeſus Chriſt in the *Revelations* ſaith to the faithful Soul, *Be thou faithful unto death, and I will give thee a Crown of life.* The ſame Jeſus Chriſt, did he not give his Para-

c. 2. v. 13

c. 57. v. 1

c. 4. v. 7, 8

diſe to the good Thief, without any need of going into Purgatory? *To day ſhalt thou be with me in Paradiſe*, ſaith he to him. This laſt proof would be alone ſufficient enough to convince the Papiſts, if Intereſt did not hinder them from being convinced by Reaſon that there is no Purgatory; ſeeing that the ſtrongeſt Reaſon that they give thereof, is (ſay they) that there is no Juſtice, that a man that hath been wicked all his life, and who nevertheleſs ſhould be converted at his death, went as well to Heaven, as another who ſhould have lived holy all his life; and ſo that it muſt be a Purgatory, where this wicked man who is converted at the hour of his death ſhould ſatisfie, before he go to Heaven, for the ſins that he hath committed in his life-time. For beſides that the Parable of the Lord of the Goſpel, who recompenſeth equally all the Workmen of his Vineyard, giving as much to thoſe that came at eleven, as to thoſe that came at ſix and nine, is much more ſtrong than their reaſoning, they can ſay nothing after the example of the good Thief. They muſt then confeſs with the Author of the Book called *Hyponoſticon*, in St. *Auguſtine*, that the Church doth not acknowledge a third place, to the end that he which is not with Jeſus Chriſt may be with the Devil; *Tertium locum penitus ignorat Eccleſia, ut poſſit eſſe cum Diabolo qui non eſt cum Chriſto*, ſaith this Author.

CHAP. V.

Againſt the Invocation of Saints.

WE have already ſeen the abuſes that the *Romiſh* Church committeth upon the Earth, we have ſeen

ſeen the Fictions that it maketh us of Hell, but not contented with that, it mounteth even to Heaven, where it maketh us to find new Interceſſors, to which (by an abuſe that I again diſlike, and that the Reformed Church rejecteth) it deſireth one to make addreſs, and to invoque them in any neceſſity; but beſides that, we have no commandment in the Holy Scripture of it, as *Coton* the Jeſuit confeſſeth himſelf, in the firſt Book of his Inſtitution, in the firſt Chapter, *Of the Invocation of Saints*: In regard of the commandment to pray and to invoque the Saints, the Church (ſaith he) did never teach that there was any: Do we not ſee that Jeſus Chriſt in his Goſpel commandeth us to addreſs our ſelves to himſelf, to be eaſed of our pains? *Come to me* (ſaith he, in St. *Matthew*) *all ye that labour, and are heavy laden, and* c. 11. v. 28 *I will give you reſt.* It is then to Jeſus Chriſt, and not to Saints, that we muſt addreſs our ſelves; it is to him alone (ſaith St. *Paul*, in his firſt to *Timothy*) who is the *Mediatour between God and men*: he aſſureth us himſelf in c. 2. v. 5. St. *John*, that he is *the Way, the Truth, and the Life*, that c. 14. v. 6. *no man cometh to the Father, but by him*: it is in this *beloved Son* (ſaith St. *Paul* to the *Epheſians*) wherein he c. 1. v. 6. hath made us acceptable: *If any man ſin*, (ſaith St. *John*, in his firſt Epiſtle) *we have an Advocate with the Father, Jeſus Chriſt the righteous*: why then to addreſs one ſelf to his Saints?

I confeſs that one muſt honour them, that we are obliged to admire their Vertues, to conſider them as great men who being in the Fleſh, (as the Apoſtle ſpeaketh) have not fought according to the Fleſh; that one muſt learn their Lives, to the end to imitate them: and if it is permitted to me to mingle a prophane Hiſtory in ſo Holy a matter, as the glory of *Miltiades* hinder'd *Themiſtocles* to ſleep, it behoveth that the example of their great

great actions draw us from ſleep and idleneſs, in which we are plunged: but there is a great difference between imitating them, and invoquing them; the Scripture which ſpeaketh of the one, doth not ſpeak of the other: on the contrary, it telleth us that there is but one only Mediatour, but one Advocate, but one Redeemer, who knoweth our miſeries by himſelf, as he cureth them by himſelf: that the Saints (as St. *Paul* ſpeaketh) are by his Grace all that they are; that they know (as St. *Auguſtine* ſaith) that when God crowneth their Merits, he crowneth but his Graces; and that far to receive the Vows which one offereth them, and the Incenſe which one preſenteth to them, they ſay with the Angel, in the *Revelation*, *Remember that I am thy companion in ſervice*, and that it is to God alone that it behoveth us to addreſs our ſelves to: it is not then the Saints that we muſt invoque, but Jeſus Chriſt.

In effect, if we muſt invoque the Saints, they muſt know our hearts, to the end to diſcern ſincere prayers from falſe; and it is that which none can do, the knowledge of the heart of man is a ſecret that God hath reſerved to himſelf, *God only knoweth the hearts of the children of men*, ſaith the Holy Scripture in the ſecond of *Chronicles*. But how ſhould they know the ſecret thoughts of men, ſeeing that the Scripture aſſureth us, that *neither have they any more a portion for ever in any thing that is done under the Sun*: it was without doubt for this reaſon that *Elias* told to his diſciple *Eliſha*, that if he had any thing to ask him, he ſhould have asked it before he was carried up to Heaven; pre-ſuppoſing that when he ſhould be there, *Eliſha* could no more ask any thing of him. You ſee then clearly, that one muſt not invoque the Saints which are in Heaven, elevate Altars, offer Sacrifices to them, nor ſing Hymns of Praiſes to their

6. v. 30.

Eccleſiaſt. 9. v. 6.

their honour, as thoſe of the *Romiſh* Church do. The firſt Chriſtians have been ſo far from this falſe Worſhip, that not one ſaith any thing of it, in the three firſt Ages of the Church; nevertheleſs theſe Ages have ſeen *Tertullians*, *Cyprians*, *Clements*, *Arnobes*, *Origens*, and ſeveral others, who have all deteſted this conduct: ſo that ſome Heretick. having riſen up, who invoqued Angels as their Interceſſors towards God, the Council of *Laodicea* condemned them by a Canon that was made on purpoſe: what would then this Council, and theſe Fathers ſay now, if they ſaw abuſes that the *Roman* Church doth commit by invoquing the Saints? if they did hear in the prayers of Chriſtians, ſpeaking to them as to God himſelf, demanding the deliverance of their evils, praying them to conduct them in the way of Heaven, to blot out their ſins, to enlighten them, and to defend them from their Enemies, they thunder without doubt *Anathema* againſt this falſe Worſhip, or at leaſt they would retrench (as the Reformed Church doth) this abuſe of the Church. But let us ſay ſomething, before we finiſh, of the abuſe which is committed in the Adoration of their Images; it is again an abuſe that I diſlike, and that the Reformed Church rejecteth, as well as Tranſubſtantiation in the pretended Sacrifice of the Maſs; but as this laſt is an abuſe, for the clearing thereof one muſt have a more ample diſcourſe then this of a little Chapter, I reſerve my ſelf to ſpeak thereof in a Book that I hope to ſet forth ſuddenly, which ſhall ſpeak only thereof.

CHAP.

CHAP. VI.

Againſt the Adoration of Images.

THe Church of *Rome* hath paſſed from Spiritual Idolatry, to one very material, that is to ſay, from the Invocation of Saints, to the Worſhip of their Images: all the World knoweth, that having put Statues and Images upon his Altars, it cauſeth them to be adored, prayed unto, and offer Incenſe to them; they kiſs them, they kneel before them, it is not an exaggeration; beſides that daily experience ſheweth it, the Council of *Nice* ſaith poſitively theſe words: *We believe without doubt that Images of Jeſus Chriſt, of the Virgin, of the Angels, and of Saints, muſt be adored; he muſt be* Anathema *who doubteth that they muſt adore them.* The Council of *Conſtantinople* ſaith, *That he who adoreth not the Image of Jeſus Chriſt, let him not ſee his face in his ſecond coming.* And the Catechiſm of the Council of *Trent*, in the page 483 of the Edition of *Lovain*, approveth thoſe that kneeling before the Image of St. *Katherine* (which Saint never was) ſay (*Our Father*) it is that a multitude of people do every day, before an infinite number of different Images.

But not only the people committeth this abuſe, the Doctors themſelves and the Prieſts practice it, ſaying Prayers which are addreſſed to inſenſible Images, to which they ſpeak as if they were alive: Thus beginneth the Prayers that they ſay to the Image that they call commonly *Veronica*; *God keep thee, O holy face of our Redeemer imprinted in white Linen; O holy Image and happy Figure*, &c. they ſpeak to the Image of the Croſs, *Ave lignum*

lignum triumphale. The exceſs of Idolaters have never been ſuch, they never adored Statues in Statues, as *Celſus* in *Origin* doth very well ſhow.

It ſeemeth that it is not neceſſary to ſhow that the holy Scripture condemneth this Worſhip, it ſufficeth to remember only the ſecond Commandment of God, who ſaith, in the 5*th* of *Deuteronomy*, 8*th*. verſe. *Thou ſhalt not make thee any graven Image, or any Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or that is in the Waters beneath the Earth; Thou ſhalt not bow down thy ſelf unto them, nor ſerve them, for I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation.* There needs no more to aboliſh the worſhip of Images, but moreover the reproaches that God maketh to *Jeroboam*, for making of Images to himſelf, are ſo terrible, that ſhow us enough how much this Idolatry diſpleaſeth him: it was the reaſon why *Ezechias*, who apprehended to contradict the Commandment of God broke the Brazen Serpent, although it was the only hope of the People of *Iſrael*: And the Apoſtle who reproacheth ſo vehemently thoſe Idolaters to have changed the glory of an incorruptible God, in the Image of a corruptible Man, doth not ſhow us enough how much God condemneth this abuſe.

Theſe are the principal Errors that I condemn in the *Romiſh* Church, God hath given me the grace to leave them, for to embrace the purity of the Goſpel in the reformed Religion. And as it is the greateſt advantage that can arrive to me in the World, I did believe my ſelf obliged to make you partakers thereof, for the glory of God, and the edification of my Neighbours. I think my ſelf again obliged to render this Witneſs to the reformed Church, (that God hath done me the grace to

embrace) to ſay, that its Diſcipline is able to draw all thoſe that have zeal for the ancient Diſcipline of the Church, and for the truth of its Doctrine; and that one cannot too much admire this government of the learned and wiſe Paſtors, who are the Rule of their Flock, who do not lord over the Houſe of God, who maintain by their examples that which they teach by their words, who inſtruct indefatigably their Sheep, who nouriſh them with the holy Word of God, after the manner that the Apoſtles did teach it, and who applying themſelves to the two principal things that God hath left us in the World, (to wit, Prayer and his Word) form the one with the faithful ſinging the Pſalms and Praiſes of God, and diſtribute the ſecond with an eaſie and ſolid manner, capable not only to nouriſh them, but alſo to defend them puiſſantly againſt all their Enemies, viſible and inviſible.

Be not amazed if I am no more what I was, and if I am that which you are; I was heretofore darkneſs, but now I am light in the Lord; I was heretofore kept in Chains of the *Romiſh* Church, and now I ſing, *The ſnare is broken, and I am delivered*: In fine, I groaned heretofore under the weights of Humane Traditions, and now I am nouriſhed with Divine Truth. Let us rejoyce then, my Brethren, you and I, in the Militant Church, ſeeing that the Triumphant rejoyceth more for a ſinner who is converted to the Lord, then for the ninety nine who perſevered: let us rejoyce with this Grace that God hath done me by his mercy, in ſaying with the Apoſtle, *Gratia Dei ſum id quod ſum.*

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